2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

two tables and the other with three. Gambling has not developed to any marked degree, and consists of small occasional bets. Despite the pessimistic evaluations of the older people there is no evidence that the presence of the poolrooms has encouraged vice or has helped to develop any new bad habits. Rather it seems to have provided a harmless and much needed diversion for the young men.

Shortly after the road was built, a man from Mexico City attempted to establish a cabaret in Tepoztlán providing "hostesses," dancing, and drinking. The boys and young men responded with vigor, using such desperate methods as stealing from their parents or selling chickens to raise the necessary money. The adults were aroused and drove out the owner and his staff and have managed to prevent any such new establishments. At the present time there are two *cantinas* for drinking purposes only. Before 1926 the men of the village drank punch, pure alcohol, and *mezcal*. Since the road there has been an increase in beer and *tequila* drinking, and the "Cuba Libre" has been introduced.

Tepoztecans have always been strong drinkers, but there are fewer habitual drunkards here than in some of the surrounding villages. From 1935 to 1938 there was more drinking than there is today because alcohol was much cheaper. Within the last few years, alcohol has risen in price from 40 centavos to 5 pesos per liter. The prohibitive cost of alcohol has been responsible, in part, for the return to the use of pulque. In 1942 a *pulquería* was opened in the plaza. "Soft" drinks such as Coca-Cola, lemonade, and other carbonated drinks are also sold in the village.

In 1939, moving pictures were shown for the first time. Movie equipment was installed in the school and there were nightly performances. After one month the entrepreneur moved out because of the small attendance. Since then, there have been two or three other unsuccessful attempts. To most Tepoztecans the admission charge of 30 to 50 centavos is prohibitive.

From time to time a puppet show reaches Tepoztlán and runs for about a week. This, together with several school plays each year, comprises the theatrical entertainment. In 1943, there were no radios in Tepoztlán; their costliness and the absence of electricity ruled them out.[18] However, there are 44 victrolas in the village. Thirty of these belong to families in the three larger barrios and the others are distributed in each of the smaller ones.

In the past two years the church has endeavored to take a more active part in providing leisure-time activities for Tepoztecans. The Acción Católica has been greatly strengthened and its membership extended. Different age groups within it have separate meetings and elect officers. The activities include singing, presenting religious pageants and plays, attending funerals, celebrating saints' days, and receiving instruction in various subjects, both religious and secular. It also provides religious reading matter and organizes religious pilgrimages. Money-raising activities continue throughout the year through collections, *kermeses*, and even public dances, although the Acción has forbidden its female members to dance. Once or

[18] In 1948, several families owned battery-operated radios and some people were regular listeners to dramatic and humorous programs originating in Mexico City.

3:Lewis E-5 (1943-1957) 1960
NU37 Tepoztlan NU37

177 511 [265] [275] aged foods, mostly to the employed people who live in the center. Old women sold ready-made tortillas in the plaza. There was still no restaurant but there were more saloons. A blare of radios came from the houses and inside some homes one saw a new kerosene or Coleman stove, aluminum pots, kerosene or gasoline lamps, forks, and hand presses for shaping tortillas. At least one home had overstuffed furniture.

[161] [362] But many more changes have occurred than meet the eye. As a result of the population increase—from 3,500 in 1940 to approximately 4,800 in 1957—there is a shortage of housesites and housing, and Tepoztecans petitioned the local government to make available some of the nearby communal lands for new housesites. Several homes have been built on the outskirts of the village and in the surrounding *cerros*. Formerly it was not customary to rent [427] a house; if a Tepoztecan had an extra house he would allow another villager to use it simply for the care of it. Now rental has become quite usual.

177 [759] Since the late forties Tepoztlán has had a resident doctor and since 1952 a doctor from Cuernavaca who formerly practiced in the village has come once a week to see his patients. The clientele of both doctors has been increasing. In 1950, the resident doctor had an average of 75 patients a [278] month; by 1956 the average was 160. Tepoztecans now complain about the expense of medicines and the delay caused by having prescriptions filled in Cuernavaca; the local "druggist" cannot fill prescriptions and carries few [743] patent medicines. The village has a free federal government health clinic [744] which cares for children and pregnant women and administers injections. [751] About ten patients, most of them expectant mothers, come there every day. In 1955 approximately two thousand vaccinations and revaccinations were given.

177 757 753 [759] [844] The clinic and the doctor have by no means replaced the *curanderos*, however. Tepoztecans believe that doctors can cure only certain diseases, and still frequent *curanderos* for those illnesses which they attribute to *los aires*, anger, hot or cold foods, evil eye, and sorcery. Most births are still attended by the native midwives. If the doctor happens to cure an illness thought to be caused by *los aires*, this is taken as proof that the *aires* were not truly the cause. Although the villagers have substituted new terms for old concepts—for example, *los aires* are now sometimes described as tiny animals or microbes and injections are called "cleansings"—it is questionable whether this represents much of a departure from the earlier magical thinking about the causes of disease.

177 241 [312] [377] [464] [314] Like many villages in the densely populated central plateau area, Tepoztlán has not had the benefit of the great new hydroelectric and irrigation projects. Its agricultural base has remained very much the same; there has been no mechanization and no new important cash crops have been introduced. The peasants continue to work their land as before, although a few are now using some commercial fertilizer. Because the lack of change in agriculture combined with the rapidly increasing population has forced Tepoztecans to seek work in nonfarm occupations, a much lower proportion of the gainfully occupied are now peasants. The federal campaign for the preservation of